

# The Wesleyan,

201

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C. STEWART,  
Sackville, April 22nd, 1879.

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### KEEPING THE EYE ON JESUS.

BY THEODORE L. CUYLER, D.D.

One of the peculiar glories of Christianity is that it presents to us—what no other religion furnishes—a perfect model for our daily conduct. No other religion can produce a Lord Jesus Christ. And Christ is a Christianity. It is not the gospel system that saves us. It is the Gospel's Redeemer. That preaching is the most effective which most clearly and persuasively presents Jesus as the Divine Saviour, Substitute, Surety; that life is the most symmetrical and holy which is the most closely copied after him as the divine model.

There is not a more beautiful episode in the life of our Lord than that one which occurred at the beginning of his last supper with his disciples. Jesus, "knowing that the Father had given all things into his hands, that he was come from God and was going to God," rose from the table and laid off his upper garment. Girding himself with a towel, he takes a copper basin, and does what none but a slave was accustomed to do—he washes his disciples' feet! Having performed in their midst this wonderful act of humanity and unselfishness, he says to them: "I have given you an example that ye should do as I have done to you." Not that we are literally to wash each other's feet; but we are to fill each other's hands; bear each other's load, dry each other's tears; and comfort each other's hearts.

Again, the enthusiastic Peter, in his first epistle, tells us that "Christ also suffered for us, leaving us as example that we should follow his steps." The Greek word signifies a writing-copy, such as is set for children in a school, and to be closely imitated in every stroke of the pen. Paul has the same idea in his mind when he bids us to "look at Jesus, the author and the perfecter of our faith." And, if I were asked to give a simple golden counsel to a young convert, which could be easily remembered and which would be available for every emergency in life, it would be this: "Keep your eye on Jesus."

The godly Charles Simeon, of Cambridge, kept a portrait of the heroic missionary, Henry Martyn, hanging on the wall of his room. Looking up toward it, he would often say: "There! See that blessed man! What an expression of countenance! No one looks at me as he does. He seems always to be saying to me: 'Be serious; be in earnest; don't trifle.' Then, bowing toward the benign, thoughtful face of Martyn, Simeon would add: "No, I won't, I won't trifle."

If there was an inspiration to earnestness always to be caught from looking at a noble and Christ-like man, how much more from looking at Christ himself. The Divine Spirit has presented in the New Testament a matchless picture, and has hung it up, as it were, before our eyes. It is the infinitely beautiful countenance of my Lord and Master. It is "marred more than any other of the sons of men" by the traces of the struggle in Gethsemane and the agony on the cross. The most serene patience sits on that countenance, as when he "answered not a word" to Pilate, and as when he prayed "Father, forgive them, they know not what they do." Every lineament of that face is love. Holiness spreads an ineffable grandeur over it, which no Raffaele or Da Vinci can reproduce. Even at this moment a large painting of the majestic face of my Saviour hangs before me on my study-wall. But that is a mere pigment. Ten thousand fold more real, more inspiring, more soul-rousing is the image to my eye of him who ever says: "Look at me; learn of me."

Yes, and how earnestly he says to all of us: "Live for me! That face

meets all of us who profess to be his followers, in all the multiplied places, scenes, and emergencies of our brief lives. Sometimes we recoil from a disagreeable duty or painful load. How promptly those lips of our Lord seem to be speaking to us: "Whoever will not take up his cross and come after me is not worthy of me. At another time we are cast down with disappointment; perhaps a chill of despair is settling over our hearts. Just then the dear Divine Face draws very close to us, and we hear the warm words: "Let not your heart be troubled; I neither let it be afraid. Lo! I am with you always. My grace is sufficient for thee." When we are tempted to a resentful word or a dishonest deed, the countenance rebukes us with the admonition: "Wound me not in the house of my friends." As Peter's tears were started by a single look of his grieving Master, so ours may well be stirred by every act of disloyalty to him. And when we have come back ashamed and disgraced, from a cowardly desertion of the right, in an hour of sharp trial, oh! how that face upbraids us, as Jesus seems to say: "Could ye not watch with me one hour?" Evermore is that Divine Monitor and Model before our eyes, teaching, rebuking, inspiring, encouraging, comforting and guiding us. Let me fasten my gaze on him! Let me open my ears to him! Let me be ever clinging to his garments and treading in his footsteps, that wherever he is I may be also!

Certain choice spirits of the human race have shown some peculiar virtue, as Joseph in chastity, Daniel in integrity, Luther in courage, Wilberforce and Elizabeth Fry in philanthropy. But these were only imperfect copies of the divine ideal of life set before them. Let us keep our eyes steadfastly upon One who embraced in himself all virtues and excellencies in full perfection, and who in every possible point is an example for us. Our daily and hourly conflict is with sin. But Jesus did not sin, neither was guile found in his mouth. Temptations came to him as really as they come to us, for he was a man tempted just as we are. His conflict on the mountain, in the Temple, and in the Garden were no sham encounters or mere symbolic exhibitions. Jesus conquered temptations by never presumptuously running into danger; by resisting first suggestions to evil and by using that sword of the Spirit which is the Word of God. On the mountain he met Satan with the weapon of Holy Writ.

Christ is our model too in consecration to the Father's will. His meat was to perform that will. His uplifting motto was: "My Father worketh hitherto and I work." Between the activities of the Father in Heaven and of the incarnate Son there was no discord and no jar. When I can lay down my daily plans of life upon God's revealed Word and find them fit, then what satisfaction does the humblest act bring to me! Ever, too, let us observe how utterly unselfish Jesus was: what journeyings, to reach single cases of suffering; what braving of popular scorn, to befriend the publican and the outcast; what endless expenditure of sympathy; what tireless going about doing good! When that gentle spirit of his was aroused by the sight of hypocrisy and falsehood, how he could scathe and scorch the Pharisee with his righteous indignation! Those overflowings of indignation were the surcharge of his holiness. When I behold my Master anathematizing the "whited sepulchres" of sin, and yet pronouncing pardon on a penitent harlot, I learn just how I should keep in proper poise my hatred for iniquity, and yet my pitying love for those who "are overtaken in a fault."

And so let every day of my life be spent before my great Teacher's Face and my eyes never wander from that wonderful form! As soon let that dawning man forget the plank which sustains him in the sea as for me to forget the Saviour who upholds me with his omnipotent arm. As soon let the home-bound mariner lose sight of the light-house which guides him to his haven as for you and me to lose sight of Him who is the way, the truth, and the life. Reynolds used to say: "I only look at the best pictures. A bad one spoils my eye." In like manner shall we find that the study of our King in his beauty shall purify our vision; and the more we look at Jesus the more shall we look like Jesus.—*Independent.*

### NOVA SCOTIA CONFERENCE STATION SHEET.

#### I.—HALIFAX DISTRICT.

- Halifax North  
Brunswick St.—S F Huestis  
President of Conference.  
Kaye St.—C M Tyler  
Charles St.—W H Evans  
Edmund Botterell, Super'y  
T W Smith  
J. L. Sponangle  
2 Halifax South  
Grafton St.—S B Dunn  
Cobourg St.—W A. Black, A.B.  
John S Addy, Super'y  
E R Brunyate, City Missionary by permission of Conference
- Dartmouth—I M Mellish  
Thomas Angwin, Super'y
- Lawrencetown—J. Wier
- Windsor—Ralph Brecken, A.M  
Supernumerary, M Richey, D.D  
John McMurray, R Morton.
- Chester Road—To be supplied from Windsor.
- Hantsport—A D Morton, A.M
- Horton—Thos. Rogers, A.B, Benj. Hills, Geo. Johnson (A) Super'y
- Kentville—Paul Prestwood
- Newport—F H W Pickles
- Avondale—R A Daniel  
E Brettie, Sup'y
- Burlington—G O Huestis
- Walton
- St. Margaret's Bay and Sambro—J H Davis
- Bermuda, Hamilton and Somerset  
E B Moore Chaplain to Wesleyans in Army and Navy, and B C Borden A.B
- Bermuda, St George's and Bailey's Bay—William Ryan Chaplain to Wesleyans in Army and J L Dawson, A.B.  
THE PRESIDENT, Chairman.  
A. D. MORTON, Fin. Secretary.

#### II.—TRURO DISTRICT.

- Truro—R Alder Temple
- Onslow—F H Wright, A.B
- Acadia Mines—R B Mack
- Pictou—Joseph G Angwin
- Stellarton—A F Weldon
- River John—J Astbury
- Maitland—Thos D Hart
- Shubenacadie—Geo F Day
- Middle Musquodoboit—W G Lane
- Musquodoboit Har.—Jos M Fisher
- Sheet Harbor—G O Robinson, A.B  
R. A. TEMPLE, Chairman.  
THOMAS D. HART, Fin. Secretary

#### III.—CUMBERLAND DISTRICT.

- Amherst—Jabez Rogers  
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J M Pike, Supernumerary.  
R. Tweedie,  
Warren—Wm Purvis  
Nappan—Jesse B Giles  
Wallace—Joseph Hale  
Pugwash—Isaac E Thurlow  
River Phillip—G W Tuttle  
Oxford—D W Johnson A B  
Wentworth—James Sharp  
Parrsboro—J B Hemmeon  
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#### IV.—GUYSBOROUGH AND CAPE BRETON DISTRICT.

- Guysboro—James Tweedy; James Buckley Supernumerary.
- Canso—John W Howie
- Manchester—E E England
- Country Harbor—W H Langille
- Sydney—Joseph S Coffin
- Sydney, North—D Hickey
- Gabarus—R O Johnson
- Port Hawkesbury—J A Mosher
- Port Hood—Geo Johnson, (B)
- Ingonish—R Williams  
JOSEPH S. COFFIN, Chairman.  
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#### V.—ANNAPOLIS DISTRICT.

- Annapolis—A W Nicolson  
J F Bent; Super'y
- Granville Ferry—W H Heartz
- Bridgetown—Caleb Parker
- Mountain Mission—To be supplied
- Middleton—R Smith, F A Buckley
- Aylesford—Joseph Gaetz  
L Stevens.
- Berwick—John Cassidy
- Canning—James Strothard
- Scott's Bay—To be supplied

- Hillsburg—Cranwick Jost, A.M.
- Digby—R Wasson
- Weymouth—Wm Ainley
- Digby Neck—P H Robinson
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#### VI.—LIVERPOOL DISTRICT.

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- Port Mouton—J W Shepherdson
- Mill Village—D B Scott
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- Lunenburg—A S Tuttle
- Ritzy's Cove—A Hockin
- New Germany—John Gee
- Bridgewater—Godfrey Shore  
W. C. BROWN, Chairman.  
A. S. TUTTLE, Fin. Secretary.

#### VII.—YARMOUTH DISTRICT.

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- North—John Lathern  
I Sutcliffe, Super'y
- Arcadia—James Taylor
- Hebron—Geo F Johnson, A.B
- Barrington—James R Hart
- Port La Tour—R McArthur
- N. E. Harbor—James Scott
- Shelburne—J R Borden
- Lockport—William Brown  
JAMES TAYLOR, Chairman.  
J. J. TEASDALE, Fin. Secretary.

#### ONTARIO LETTER.

ONTARIO, June, 1879.

DEAR MR. EDITOR,—Amidst the incessant excitement of Conference, your correspondent finds it difficult to gather up the thread of its proceedings, so as to send you a readable letter. Having to preach, we did not hear the ordination sermon of the ex-President, Rev. Dr. Ryckman, nor enjoy the love-feast, both of which were spoken of in high terms; but in the evening we did listen to Rev. L. Gaetz, in Rom. 1. 16. The sermon was simple in construction, earnest in delivery, rich in illustration, and eloquent throughout. The Missionary Meeting of Monday evening brought before us Mr. Cochran, just returned from Japan; who, in a three quarters of an hour speech, and in a strain of compressed eloquence, gave us the political and ecclesiastical history of that wonderful Empire for the past thousand years; and wound up by showing the remarkable success of our own mission to that country. He was followed by Mr. Gaetz, in an eloquent address, and Dr. Sutherland, in his usual, earnest style. The result was not only a good collection of about fifty-four dollars, but the hearty adoption, by the Conference, on the following day, of the resolutions of the Committee on Dr. Rice's motion, for inaugurating a scheme for the relief and extension of the church. This scheme, as adopted by the Committee and Conference, proposes, in the months of September and October of the present year, by meetings and Sunday services, to raise a sum not less than \$150,000, as a free-will offering to the Lord, on the part of the Methodist Church of Canada, for the great success with which he has so signally crowned us in the past, and for the wonderful extent and prosperity of our Canadian Methodism of the present. The amounts raised to be devoted three-fourths to the missionary work of the church, and one fourth to superannuation funds of your own and our own Conferences.

The only two serious objections urged against the scheme were that the times are really very hard, and very many of our circuits are groaning beneath very heavy burdens of church debts. So serious has the latter pressure been felt, that in several instances ministers found it necessary to remove after only one year's service on a circuit, the people not being able to pay them a living salary. The pressure upon the Stationing Committee was greater than it has ever been known to be before, and for a long time it seemed impossible to find a place for every man.

The Conference hailed with joy the intelligence that success had crowned long continued effort for raising an endowment of \$120,000 for Victoria University, and that the agency is to be discontinued. It also heartily embraced the suggestion of Dr. Sanderson, to raise a bursary or scholarship for each district of the Conference, and twelve such bursaries were accordingly pledged, to be named after the respective districts.

The motion of Dr. Williams, upon the action of the late General Conference, in altering the Constitution of the Transfer Committee, evoked considerable discussion. I sent you in my last a copy of the resolution. It was endorsed by Mr. Graham, and earnestly supported by Dr. Fowler. Drs. Rice and Sanderson defended the action of the General Conference; but the very general feeling was that it was necessary to guard from the very first the rights and privileges of the Annual Conferences; and that as the action did deprive them of direct representation upon a Committee in whose hands were committed for the time being the most vital interests of each preacher, and which professed the most sovereign power over every member of each Annual Conference;—a power which could be used to inflict severest wrongs, and yet which would otherwise be irresponsible, and would not exist after its decisions were made known, and if hardship was done, there could be no appeal. The Conference, therefore, by a very large majority vote, sustained Dr. Williams' resolution, condemnatory of the action of the late General Conference in this matter.

It would hardly be right for your correspondent to pass entirely in silence over a matter which occasioned much very grave conversation, and led to some definite and, we trust, on the whole, satisfactory action. In a former letter I referred to a serious misunderstanding between the officials of our large towns and the pastor, which had led to the unprecedented action being taken of the trustees locking the doors of the church against their own pastor. The case was that of the Rev. W. R. Parker, M.A., and the Woodstock Church. The case before Conference was complicated by there having been no charges preferred; the District Meeting had taken no action, and the Conference Special Committee had sat upon the case during the year, not judicially but advisably; and Mr. Parker being chairman of the district. The matter was one requiring the greatest delicacy of management, and was committed to a judicious committee as possible. Much anxiety was felt about the findings of the committee, and fears were expressed lest matters would be made much worse. Mr. Parker was held deservedly in high esteem by his brethren, and the Woodstock officials have always shown themselves very loyal to Methodism; it seemed for some time as though either a valued minister or an important church interest must be sacrificed, but by a most carefully prepared and impartial judgment, showing where each party had erred, but without recommending censure or rebuke to either party, the matter seems to have found a peaceful solution, and it is hoped, will soon be among the things past by and forgotten.

The presenting of the biographical sketches of the ten or eleven ministers who had died during the year,—some in the flush of their early manhood, and many in the maturity of far advanced years,—was a solemn but interesting episode of the sessions. Two had deceased since District Meetings, one had just been transferred from the Toronto Conference, but dying before the opening of our own body, his case was referred back.

The question of life assurance is one in which many of the members of Conference are taking a deep interest, and different schemes have been suggested; that which seems most feasible is one which would unite on the co-operative plan with some one of the existing life assurance companies, who would give the best security with the lowest rates. A committee appointed a year ago had had much correspondence on the subject, and reported favorably of certain proposals which had been made, but the matter was again postponed for further consideration for a year.

The place of holding our next Conference was carried by the eloquent pleading of Rev. L. Gaetz in favor of Wesley Church, Hamilton, the vote being very evenly divided between that and the Centenary Church of the same city.

The report of the Children's Fund Committee showed that though there was an increase of nearly nine hundred members, yet it would require a percentage of forty-two cents per member to meet the claims of the coming year, so as to pay thirty dollars per child. The Contingent Fund, after meeting the extraordinary special demands, which a year of so much mortality had brought upon it, reported only about six hundred dollars to be divided among the several districts.

The Conference formally closed on Thursday, June 12, 10 a. m., by which time most of the members of it were far away on their home journey, as was

Yours,  
H. R. R. S.